Religious Intelligencer

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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Missionary.

"Go ye into all the World, and preach the Gospel to every creature."

CEYLON MISSION.

The following extract of a letter from Mr. Meigs, written in April last, contains a fact auspicious in its bearing upon the mission. "We have received official notice," he says, "from the Right Honorable Sir R. W. Horton, that he has received orders from Lord Goderich, the Secretary of State for the Colonies, to permit additions to our number on this Island. In other words, the restrictions that were put upon our mission by Sir Edward Barnes, are now happily removed."

SOUTHEASTERN ASIA.—Information has been received of the arrival of Messrs. Robinson, Johnson, Munson and Lyman, and their wives, who sailed from Boston, June 10th, in the ship Duncan for Batavia. In a joint communication, dated Batavia, Oct. 1, 1833, they say,

We embrace the first opportunity to inform the Board of our safe arrival at Batavia, after a passage of 105 days. We have abundant occasion to bless God for the privilege of standing on heathen shores, in the enjoyment of our usual health, with the prospect of soon being able to publish the gospel of Jesus. The first part of our voyage we had favorable weather; but after we left the Southeast trades in the Atlantic, till we reached the trades in the Indian ocean, we had variable winds and a rough sea. Most of our company suffered severely from sea sickness, some during nearly the whole voyage. We had prayers morning and evening, generally in our cabin, but when circumstances would permit, on deck, when the seamen usually attended. The captain or officers uniformly were present. As soon as practicable, public worship on the Sabbath was established, and continued with only one exception, during the voyage. These exercises were generally held on deck, and well attended. Tracts and other religious books were distributed among the seamen every week, which were gratefully received. We were highly gratified with the stillness and good order on board the ship. Especially do we feel under great obligations to Capt. Randall, and Messrs. C. and H. for the numerous demonstrations of kindness which we daily received. Nothing they could do for our comfort or pleasure was omitted.

We were very cordially received by the Rev. Mr. Medhurst, who rendered us important assistance in getting on shore and procuring lodgings for us. Messrs. Lyman and Munson are for the present furnished with rooms near Mr. Medhurst's, with whom they board. In accordance with the instructions of the Committee and the advice of Mr. Medhurst, Messrs. Robinson and Johnson are expected to sail for Singapore to-morrow. It was thought best that they should leave here immediately, before the change of the monsoons. The expenses of living at Singapore, also, were thought to be no greater than at Batavia, and the advantages for acquiring the language equally good. They are now on board the Arab, an English ship, Capt. Farriet, in good health.

Messrs. Robinson and Johnson are destined to Siam. Messrs. Lyman and Munson were instructed to remain awhile at Batavia, until they had made the necessary acquisition of languages, and then explore the neighboring Islands. The latest date from them is October 15. Mr. Lyman had commenced the study of the Malay language, and Mr. Munson of the Chinese. Their first exploring expedition is to be to Nias, and some parts of Sumatra, and then they expected to visit the great Island of Borneo. In regard to the first they say, "We have providentially fallen in with the man whom Sir Stamford Raffles first sent to explore Nias. He is a very intelligent man, and promises us all the information in his power. He has resided in Nias, Pora, and the Poggy Islands, ever since the year 1823. He thinks favorably of our expedition, and says it can be performed with perfect safety. It is most probable that we shall leave this place at the close of the rainy season." They then recommend that two or three additional missionaries be sent the next summer, to be ready to enter on the fields they shall find open in their explorations; and adding, in relation to Batavia, "Should they arrive here before any approved opening were found, they might spend their time profitably in studying the languages, for this city is truly the *Babel* of the east.—Here is work enough to do and no want of encouragement to labor. As for ourselves, in addition to studying the languages, we are about to open a dispensary in town, which we shall attend three times a week, to meet such invalids as may choose to avail themselves of our services. Some one will attend with us for the purpose of conversation and the distribution of tracts. The sanction of the government has not yet been obtained, but we do not see how they can object to the plan. A rich old Chinaman has built a shop for us gratis. With regard to openings for preaching the gospel here, we can say, "the one half was not told us." It is true the government have prohibited the circulation of Javanese tracts; but Chinese and Malay tracts are

circulated every day in great abundance. Mohammedans, who would not look at a Christian book a few years since, now accept them with gratitude."

The same letter gives information that Mr. Tracy and Mr. Williams, in the ship Morrison, who sailed from New York for Canton in June last, passed Angier, Sept. 27th, in good health.

Mr. Bridgman, in a letter dated Canton, July 12th, states that Mr. Gutzlaff sailed on the 5th, on a *fourth* voyage along the coast of China.

WASHINGTON ISLANDS. The Prudential Committee have resolved upon sending a missionary physician to the Washington Islands, with the leave of Providence, by the earliest convenient opportunity.

RETURN OF REV. MR. WINSLOW.

A letter from Rev. Mr. Winslow, missionary to Ceylon, dated Calcutta, Oct. 2, says: "I am thus far on my way to America, with my three little girls, and seven others, the daughters of my brethren and sisters in the mission: viz. three of Mr. Meigs; two of Mr. Poor; one of Mr. Spaulding, and one of Mr. Woodward." The three daughters of Mr. Winslow, whose mother departed this life, Jan. 1833, are between the ages of 3 and 10; the others between the ages of 9 and 16.

"I did hope," says Mr. Winslow, "to procure passage for America, almost immediately on my arrival here; but there are only four American ships in the river, and only one of these, the Mount Vernon, by which I now send, is to leave within about a month. I have applied to the commander of each, but all decline taking such a company, as their ships are not fitted for passengers, and are *full*, or are likely to be, of cargo. The supercargo and captain of the Tuscany, (of Boston,) however, have been very kind, and promise to look around them and see if they can accommodate us. If we do not obtain a passage in her, we may have to wait two or three months; and may perhaps go in the same ship which was expected, as I learn here, to bring out the re-inforcement to our mission. I was exceedingly sorry to leave home before the arrival of our dear brother and sister Hutchings, (who sailed for Ceylon in July last,) but it seemed to be duty, on account of circumstances which I cannot now stop to mention. I have heard this evening of an American female, who wishes to go with us and take charge of the children, that thus she may be enabled to return to her native land."

From the American Tract Magazine.

GUTZLAFF'S DISTRIBUTION IN CHINA.

The access gained, and the extensive distributions made by this devoted laborer, would have been regarded, three years ago, as almost miraculous; and cold is the heart that now does not swell, and clenched the hand that is not now liberally opened, in view of the surprising facts he has communicated.

Here is another testimony that God is going before the American Tract Society, in its efforts for the heathen. The attempt to raise $20,000 the present year, for foreign and pagan lands, was a grand advance on previous years; but we believe does not equal the demands of Providence. And yet it will require the liberal contributions of the friends of Zion to complete the $20,000 before April 15, when the Society's year will close. Let every one, while reading the following statements, determine how much he will himself give in aid of this object.

Provisions for the third voyage.

In his *third voyage* northward, on the coast of China, Mr. Gutzlaff was provided with a choice stock of books, three times the number he had in his preceding voyages. The following are brief selections from his journal.

Lac-do Bay. N. Lat. 26.

Having weighed anchor in the morning, the inhabitants came alongside in their boats. "Tendering a book to an intelligent looking young man, he was at first surprised at the strange gift, but then turning to his countrymen, he read it aloud. Their attention was instantly drawn toward him; other requests were made; and in a few minutes the ship was surrounded by clamorous applicants. The captain was beckoning them away, and loosened the painters; but they clung to our tackle, and declared 'we must have these good books, and will not move without them.' Such determination had the desired effect; I gave them freely what they so earnestly craved, and they went away exulting."

At anchor under an island.

Jan. 8, 1833.—"The priests had for a long time been desirous to get hold of a few Christian books; but when they could not obtain them they almost wept for disappointment. I had previously landed on the opposite shore, where I was surrounded by multitudes who did not cease importuning me till they had gotten every book out of my hands. There were *very few individuals who could not read*; so that we may entertain the well founded hope that even the smallest Tracts will be perused to advantage. We enjoyed the Society of the natives very much. Combining intelligence and cordiality, they lost no opportunity of showing their friendship, or of making pointed inquiries. What a field for missionary labor do they present! Their hearts are open to the impression of truth, and their doors for the reception of its messengers. We humbly trust in the wise government of God, (which can defeat all the restrictive laws of the most crooked policy,) that the doors to these parts will be soon thrown open."

On Shore.

Jan. 17.—"When I first went on shore, the people seemed distrustful of receiving the word of salvation. Some of them hinted that our books merely contained the doctrines of western barbarians, which were quite at variance with the tenets of the Chinese sages. I did not undertake to contest this point with them, but proceeded to administer relief to a poor man who was almost blind. He was affected with this unexpected kindness, and turning toward me, said: Judging from your actions, your doctrines must be excellent; therefore I beseech you, give me some of your books: though I myself cannot read, yet my children can." From this moment the demand for the word of God increased, so that I could never pass a hamlet without being importuned by the people to impart to them the knowledge of divine things. In the wide excursions which I took, I daily witnessed the demand for the word of God. The greatest favor we could bestow upon the natives, was to give to them a book, which, as a precious relic, was treasured up and

kept for the perusal of all their acquaintances and friends."

Feb. 4.—"I was almost overwhelmed by the number of priests who ran down upon us, earnestly beging at least a short Tract, of which I had taken great quantities with me. I was very soon stripped of all, and had to refuse numerous applications."

At Poo-to.

"At Poo-to the people became excessively clamorous for Christian books. At first I had brought my stores on shore; but finding that the great crowds bore me down and robbed me of every leaf, I entered into a boat and sat down, while multitudes of boistrous applicants were on the shore. They now waded and even swam, in order to get near me, and carried off in triumph the precious gift. Thousands and thousands of books have been thus scattered. In order to satisfy my mind respecting founding a depository for Scriptures and Tracts in one of the temples, I took my station in the great hall which leads into the large temple. At this time I had taken the precaution of guarding my back by the wall, that I might not be thrown down by the crowd. Within a few minutes the priests thronged around me. Though they were urgent, they behaved politely, and begged almost with tears, that I would give them a few Tracts. How joyfully did they retire with the books under their arms!

"Thus we passed many days here; and the demand for the word of God, not indeed *as such*, but as being a new doctrine, increased daily more and more."

At the Chusan Islands.

In one of the Chusan group of islands the natives crowded on board, and insisted on having books. "My great stock being almost exhausted, they offered money, and besought me not to send them empty-handed away. On one occasion I had taken some on shore—several sailors acted as my safeguard, to prevent my being overpowered by the crowd. We ran for a long distance to escape their importunity; but finally they overtook us, and I was literally plundered.—Those who gained their point returned shouting, while others left me with a saddened heart, and uttering reproaches that I had not duly provided for their wants. For days I have been solicited, but I could not satisfy the craving desire. I promised to return with a large supply, and hope that God will permit me to re-enter this sphere."

Extent of the wants.

"*Millions of Bibles and Tracts* will be needed to supply the wants of this people. God, who in his mercy has thrown down the wall of national separation, will carry on the work. We look up to the ever-blessed Redeemer, to whom China with all its millions is given; in the faithfulness of his promises we anticipate the glorious day of a general conversion, and are willing to do our utmost in order to promote the great work."

LETTER FROM REV. MR. GUTZLAFF.

Canton, May 24, 1833.

Dear Sir,—Though unknown to you, I venture to plead before the American Tract Society, for my beloved nation the Chinese. The last attempt to spread the Word of Life in Munchoo Tartary, Ke-angsoo, and Che-keang, and has been so successful that we are emboldened to promulgate the glorious Gospel to a still greater extent. As the demand is so great, we should be happy to circulate millions of Tracts. The greater part of the books hitherto distributed are written by English Missionaries. *We are fully aware that Scripture Tracts are of all other productions the most likely to promote the salvation of our fellow creatures;* but at the same time we ought to meet this peculiar people on their own ground, and to elucidate Scripture truth in a way the most intelligible to their darkened minds. If you can aid us in the endeavor of effecting this purpose, we should feel very grateful. The English Tract Society has hitherto unreservedly lent us an assisting hand; but our wants are now so large as to require the co-operation of kindred societies.

The God of all mercy, who has opened a door to China, will doubtless crown his work with still greater success. Let it be our constant prayer that the Holy Spirit may enliven the truth which has been communicated in writing to so many thousands. Let us trust that the glorious day is also beginning to dawn in the Middle Kingdom, which has assumed the title of Celestial Empire, though excluded from the kingdom of heaven.

If you can answer my wishes, you will do me the favor of entrusting the funds to Rev. Mr. Bridgeman, at Canton. I hope, at all events, to receive an answer.

We expect here much from the American churches. The Spirit of God has been so richly poured out among them, that the fruits will be abundant, and eventually redound to the evangelization of China.

Recommending the great work and myself to your earnest prayers, I subscribe myself your most obedient servant, CHARLES GUTZLAFF.

FROM A MISSIONARY'S RECOLLECTIONS OF THE WEST.

The circumstances which I am about to relate, while they show how strong drink will harden the heart and ruin families, and how a Christian can die, will commend, I trust, the American Home Missionary Society to a wider and more bountiful patronage.

Mrs. G. was a woman of more than ordinary attractions, a member of the Baptist church, tenderly nurtured, near the city of London. Her husband, who had been a man of wealth and misfortune, in his own country, came, a few years since, with his wife, and children, and small estate, to this Eden land, as he then supposed it. Here, he heard of a western paradise, and went in its pursuit, with high hopes to Michigan. There, on his first arrival, he associated with a Mr. ——, who kept a drunkard's home, and who seemed amid his bottles to have lost his conscience. In such society Mr. G. was soon swindled into wretchedness. Repentance came too late. Not until he found himself without means, reduced by sickness, and abandoned by those who had been the means of his ruin, did he awake to the horrors of his situation. To work was impossible—borrow he could not—to beg was more than he could endure. The cries of his starving children, accustomed to plenty from the cradle, and the beseeching agony of the wife who had left home and parents to follow him across the Atlantic, became insupportable.

It was in the afternoon of a dark, stormy day, that we heard a feeble knock on our door. The eldest son of Mr. G——, a lad about fourteen years old, pale, emaciated, and almost breathless, soon stood before us. His father, he said had gone; the children were starving; and the mother with an infant, only a few days old, was unable to provide for their necessities. He wanted help; and tears flowed in streams down his pale cheeks, as he told his simple honest tale of wo. It was now evening. The rain poured fast upon our roof; the wild wind howled loud through the forest. The wretched family were nearly two miles from my home, as the path then run, in a small log house, on the bank of the river, away from neighbors, and at a distance from the road. There were swamp, and hill, and wolves, and thickets, and darkness enough on the the way. The path too was very obscure, running in one place over the swollen river, on split logs, laid on feeble stands, placed in the very current of the stream. The boy likewise was already exhausted, wasted as he was with want and the ague. He, therefore, continued with us until morning; but long before the son arose, the infant sister had perished in its mother's arms. No earthly friend was there, so far as my information extends, to sympathise with that afflicted family; no kind physician came to relieve their miseries; the poverty of that humble dwelling could procure no comforts, no alleviation to its wretchedness. The mother lay amid the gloom of that death scene, and felt the last struggles of her little one, and heard its feeble gaspings after breath, until the work was finished, and she was left to think of husband, and England, and her dear distant parents. And then she took the infant, and by the glimmering of the coals on the hearth, she closed its eyes, and kissed its cold forehead, and gazed, as mothers only can, on its young features.

The second morning after this death, myself and family went down to attend the funeral; and such a scene of melting wretchedness I never before witnessed. There sat the mother on a chest in one corner of the room, dressed in her mourning garments, brought from England, which looked still darker, when contrasted with her pale countenance. There was a richness and elegance about them which strangely contrasted with the poverty of her dwelling, and which made the scene to us the more affecting, as it reminded us of her former abundance. She wept not, however; she complained not; she made no apologies. There was an imposing dignity, and an attractive sweetness in all her movements. I could have gazed forever, as I then thought, on the bright brilliancy of her eye, swimming in a tear of joy, as it looked up, forgetting all things else, to where her infant was an angel.

There lay the corpse, dressed in clean white linen, brought too from the scenes of former plenty, which reminded us of the garments of the redeemed in heaven. It was an infant skeleton, whose sunken eyes, and little attenuated limbs, proclaimed the unnatural famine through which it had passed into eternity; and there were two other children on the naked floor, shivering with the ague. We wept and prayed, and went to the place of burial. The mother, feeble as she was, accompanied us to the grave, and assisted my wife in bearing the corpse, as I drove the horse. Only four of us constituted the funeral procession.—There among the forest oaks, under the eye of God, we placed the little one in the ground, and covered it over for the judgment day. One long deep sigh of suppressed agony, such as nature sometimes makes, when the last tie which binds it to the earth is burst asunder, is all I remember to have heard from this suffering child of God, as the stones began to rattle on the coffin.

A few months after, I preached her funeral sermon. Her multiplied afflictions on the one hand, and her high holiness on the other, were too much for her strength. She sunk, like an overburdened vessel, under the immensity of her load.

But often before she died, did she express her gratitude to God for the consolations afforded her through the ministrations of the A. H. M. S. You visited her through your missionary when sick; relieved her when distressed; made her dying pillow soft; and protected her children when she was gone. They all were well provided for; memorials of her gratitude are left behind. She is a star, we trust, in the crown of your rejoicing above. Who will not aid an institution which thus befriends the afflicted? We see, too, how the Christian dies, and the drunkard pours wormwood into the cup of domestic happiness.

Pastor's Journal.

Miscellaneous.

BEAUTIES OF THE LEOPOLD REPORTS.

The New York Observer has given some important extracts from the proceedings of certain Societies in Austria, who have made large contributions to *bless* this country with the Roman Catholic religion. A writer in the Observer says:

I have been not a little interested with the extracts, published in the Observer, from the Reports of the Leopold Society in Austria, and it has struck me that I might do some service, especially to those who have not the time or the patience *to read* long articles, by calling the attention of the public to the *choice* parts of the reports. for even where all is good, you know, there are generally portions here and there of *superior excellence*. Will you allow me then to point out some of the *beauties* of the reports? What has struck me with peculiar force, will probably affect others as forcibly.

Now I have *admired* the way in which the report speaks of *conversions*. It seems that these Catholics can *foresee* conversions with as much certainty as we, poor blind Protestants, can *look back* on them! *F. Baraga* writes, under date of March 10, 1832: "I long for the arrival of spring, when I shall have numerous conversions!!" Now I am aware that the *face of nature* is renewed when spring appears, but I did not know this was as true of the *souls of men*. It is news to me that conversions can be foreseen with such perfect accuracy. It is hard to foresee what men will do. But here is a foreseeing of what God will do, unless they deny that conversion is His work! But what makes our Catholic brother speak so confidently of the conversions that were to take place? How did he know it? Why, forsooth, some had promised him that they would be converted in the spring. "There are many pagan Indians, he says, who promised me last summer and fall, that they would in the spring embrace the christian religion!"—This beats all. Why, if they were convinced of the truth of the christian religion, did they not embrace it at once? Why put it off till after the 1st of March? But not only had some promised him on their honor that they would be converted, but he says: "From two oth-

er counties I have received assurances, that many of the Indians there would be converted to the christian religion if I would come and preach the gospel to them!" You see they had told others who had told Baraga, that they would. It came very *straight*. He speaks particularly of a *Christian* Indian who had brought him the intelligence. Now observe, they had never heard a word of the Gospel—neither knew what it was, nor how confirmed! Yet they promised to embrace it—promised to believe, and be converted—to have their hearts changed—to be born again!—I know that God promises, "A new heart will I give you," but I never knew before that any man, and especially one who had never heard the Gospel, could look ahead, and say, "at such a time I will have a new heart." Baraga says, "I cannot describe the joy such assurances give me." We, Protestants, are not so easily made happy by the promises of the unconverted.

Again, I have been struck with the manner in which *Baraga* speaks of the mother of Jesus, under date of July 1, 1832: "When I decided to be a missionary, he says, I promised *our heavenly mother* that I would consecrate to her the first church I should consecrate among the Indians, for I am convinced she will pray her Son continually for the progress of our missions." *Our heavenly mother!!* Our heavenly *Father* is a phrase dear to every christian heart, but it is the first time I ever heard we had a heavenly mother. Oh! Oh! Will the reader pause a moment and inquire the meaning of the word *idolatry*! Baraga *promised* her! where had they the interview, when that promise was made? He must have been praying to her. And why was the promise made? Because "I am convinced she will pray her Son." What! *prayer* in heaven! John in Patmos heard *praise* in heaven, but not prayer. I know there is one advocate in heaven, Jesus Christ the righteous, who ever liveth to make intercession. That One is enough. But here we are told of another advocate on high—a Mediatrix. And she prays to her Son—mediates between him and sinners. What! Do we need a mediator between us and Christ? I always knew we needed a Mediator between God and us; but I supposed we need go directly and immediately to Christ, since He is himself a Mediator. Baraga says presently after, "Thanks be to Mary, gracious Mother, who ever prays for the conversion of the heathen." Now, if all this is not idolatry, I wish somebody could tell me what idolatry is. I would as soon undertake to defend the worship of the *golden calf* as this.

Finally, what *power* these Catholic priests have!—Protestant ministers are only "mighty through God." But the priests can succeed without that help. *Father Senderl* writes, "Young people of 16 years and not unfrequently older persons, have never confessed nor communed (taken the *half sacrament*, I suppose he means;) I prepare them for both, and for confirmation." *I* prepare them. And another writes concerning Baraga, that he *achieves wonders of salvation* among the Ottawas.

This is a specimen of the religion which Prince *Metternich & Co.* our Austrian brethren, those dear lovers of liberty, are benevolently contributing to give us here in America. They are afraid that our *free institutions* will not be permanent, unless they help us to prop them up with the Catholic religion! Timeo Metternich et dona ferentem. M. S.

From the Episcopal Recorder.

The Lutheran clergyman in L——— had been informed that there was to be divine service at the Courthouse on a certain evening. The notice not having specified to what denomination the preacher belonged he supposed it was some orthodox clergyman who was on a journey. As he usually attended on such occasions, he proceeded at the time specified to the place appointed, where he found a large congregation assembled, a considerable proportion of which consisted of his own members. The preacher took his text from Mark xvi. 15. "Go ye into all the world, and preach the gospel to every creature." He soon perceived that the principal object of the preacher was, to found upon this text the doctrine of universal salvation, arguing that as the Saviour directed the gospel to be preached to every creature, consequently that every one must be necessarily eternally benefited by it. As there was much plausibility in the style and address of the preacher, and the Lutheran clergyman perceived the members of his own church evidently interested by the subject, he felt greatly concerned for the consequences, and was at a loss what course to pursue to prevent the poison from operating. He feared that if he spoke at the time, it might be regarded as an act of indecorum, if not of illegal interruption; yet if he remained silent, there was great danger of the pernicious doctrine exercising some influence on the minds of his people. After weighing the matter well, and lifting up his heart to God for wisdom and direction in so difficult a case, he resolved, as the least of the two evils, to speak a few words. When the minister had concluded his sermon, he accordingly arose, and addressing him, said, "Will you have the goodness, sir, to read the verse which immediately follows your text?" "O, sir," said the preacher, "if you wish to address the audience, come forward to the desk."

"No, sir," said he, "I merely request of you the favor to read the verse that follows your text."—Thus urged, common civility rendered acquiescence almost necessary, and though with evident reluctance, the preacher at length complied and read, "He that believeth and is baptized shall be saved, but he that believeth not *shall be damned*." "Now, my friends,"—said the Lutheran, "you have heard the testimony of our blessed Saviour, which you perceive is in direct opposition to the doctrine this gentleman has this evening inculcated. I need not inform you which is most deserving of credit." The effect was overwhelming; so conclusive an argument at once counteracted and destroyed any influence the sermon might otherwise have produced; and the Lutheran clergyman (who himself related the affair to me,) stated, as a proof of it, that the Universalists had not attempted to renew their efforts in his neighborhood. It also demonstrates that the Bible is the most powerful weapon against the attacks of error. J. R.

Perkyomen, Nov. 15, 1833.

From the Boston Recorder.

THE CITY AND THE COUNTRY.

While our large cities are sending out their goods, their fashions and their improvements, and thus exerting an important influence upon every neighborhood of the country, there is from the country a constant influx of population to affect the moral character and habits of the cities.

It is well known, that many of the most enterprising men in the business of this world in our commercial cities, were bred in the country; and that the country also supplies her full share of the devotees to vanity and licentiousness. Many a youth ruins himself, and spreads a moral pestilence around him, for want of knowing before hand the temptations to which he shall be exposed, and for want of some kind and seasonable admonitions from those who are acquainted with the dangers of a city residence. Those who go in, strangers, find themselves in a new world, where it is more difficult at first to distinguish character, and to enter into a circle of acquaintance, whose moral influence should be safe In a country town, all the inhabitants may soon be known, and the tide of influence may be readily discovered; but in the city one may live for years without knowing

much of what is going on around. In the choice of associates he is liable to be deceived, and to be led fatally astray by those, in whose friendship he confides.

Even young professors of religion, who go into the city without acquaintance and without direct recommendations, are liable to temptations, which they little expected, and are in danger of losing the spirit and habits of piety. There may be many good brethren and sisters near them, who would readily take them by the hand, and direct and help them to Christian privileges, if they knew them, and yet they may remain as strangers. Among a crowded population, particular acquaintance is more difficult; and a Christian may feel alone, for want of proper introduction, when he might be enjoying profitable companions and rich privileges.

To avoid evils of this kind I would suggest to ministers and churches in the country, the importance of giving *credentials* to their members when they are going to the city to stay for any length of time, that they may introduce themselves under the responsibilities of their profession. Let the young brethren and sisters who go in under any circumstances, be urged to present their credentials immediately to some minister, under whose care they wish to be; and let such minister show himself to be the kind and faithful shepherd. Let him tell them the peculiar temptations to which they will be exposed, point them to methods of doing good, and let them feel that they have a friend and watchman near. Thus they may not only be saved from declension, but become helpers in the work of the Lord. Thus the churches in the country and in the city may be helping one another, and the hosts of the Lord becoming stronger; while negligence on this subject may be the ruin of many precious souls. VISITOR.

N. B. Editors of religious papers through the country are invited to notice this article.

ANECDOTE OF DR. PAYSON.

We are not certain but that an incident somewhat similar to the following, is described in the memoir of his life:

Once in the progress of a revival at his church in Portland, after having repeatedly invited meetings at his house of those who wished to seek religion, he one day gave an invitation to all those young persons who did *not* intend to seek religion. Any one, who did not know Dr. Payson, would be surprised to hear that thirty or forty came. He had a very pleasant, social interview with them, saying nothing about the subject of religion, until just as they were about to leave, he closed a very few plain and simple remarks in the following manner:

"Suppose you should see, coming down from heaven, a very fine thread, so fine as to be almost invisible, and it should come and very gently attach itself to you. You know, we suppose, that it came from God. Should you dare to put out your hand, and brush it away?"

He dwelt a few minutes upon this idea, until every one had a clear and fixed conception of it, and of the hardihood which any one would manifest, who should openly break off, even such a tie.

"Now," continued he, "just such a slender, delicate thread has come from God to you, this afternoon. You do not feel, you say, any interest in religion; but by coming here this afternoon, God has fastened one little thread upon you all: it is very weak and frail, and you can, in a moment, brush it away. But you certainly will not do so. Welcome it, and it will enlarge and strengthen itself, until it becames a golden chain to bind you forever to God."—*Rel. Mag.*

From the Vermont Watchman.

WHAT TO DO WITH IT.

Mr. Editor:—Many persons ask, 'what shall we do with it?' when we persuade them to abandon ardent spirit. I answer, destroy your enemies with it. The house of an inn-keeper of my acquaintance was very much invested with vermin; he resorted to many different methods, but could not destroy them; at length he thought of the effect ardent spirits had upon his two-legged customers, and he resolved to make an experiment. Accordingly he prepared a pan of blackstrap, set it in the cellar, and waited the event. The next morning he found fourteen large RATS lying helpless around the pan. It is needless to add, he pursued this device until his house was cleared of rats and mice.

A farmer's corn was much anoyed by a bear, which he was not able to destroy until he thought of RUM. He procured a vessel of well sweetened rum and the next morning Bruin was too rich and happy to go or stand. A few have found that corn, strongly saturated with rum, will take away the use of leg and wing from crows. One old farmer told me last summer, that grasshoppers loved it too. Now I say, neither throw away nor burn ardent spirit, nor for conscience's sake murder human beings with it—but destroy grasshoppers, bears, and crows. Foxes, I presume, are too cunning to drink it. A. B. N.

A TRUE NARRATIVE.

We published two weeks ago, (see p. 628,) an article with the above title, at which we confess our own credulity was not a little staggered. But as it was endorsed by the name of Gerrit Smith as entitled to credit, we gave it a place, as among the extraordinary things that are taking place in this day of wonders. We are glad to see the following explanation.

TO THE PUBLIC.

In the 2d number of the Temperance Intelligencer, published in Albany, by the Executive Committee of the New-York State Temperance Society, was inserted an article of some length, entitled "A true Narrative," and which was copied from a letter addressed to Gerrit Smith, of Peterboro', N. Y. Such are the appalling circumstances there detailed, that many persons doubt their accuracy, and a name and locality is loudly called for. Under ordinary circumstances it might be improper to give up the name of the writer of the letter; but such is the apparent incredibility of the facts stated—the heaven-daring conduct of the person alluded to—and the marked and signal displeasure of an insulted Providence—that an exception to ordinary rules is formed.

The Executive Committee of the New-York State Temperance Society, therefore give Wilmington, N. C. as the place where the facts in the "True Narrative" occurred, and the Rev. Thomas P. Hunt, as the gentleman who addressed the letter to Mr. Smith. Mr. Hunt was a member of the Temperance Convention at Philadelphia, in May last; has been employed as Agent of the North Carolina State Temperance Society, and is now the pastor of the Presbyterian church in Wilmington. The public therefore may be perfectly satisfied of the truth of the "Narrative," and apply the lesson it teaches, with entire certainty of the correctness of the details given. The time when the events given in the "Narrative" took place, was last summer."

BY HIS EXCELLENCY

HENRY W. EDWARDS,

GOVERNOR OF THE STATE OF CONNECTICUT.

A PROCLAMATION.

A consciousness of our feebleness and impotency, and of a superior power, by which we are controlled and regulated, has, in all ages, led man to look beyond human means for aid and direction. To this natural impulse, with a Christian people, are superadded the authority of the revealed will of our Divine Master and Lawgiver, and the example of the good in all ages since the light of Revelation first dawned upon the world. This authority and example were not lost on our pious forefathers. They were led, by the spirit which prompted their emigration, and the dangers and difficulties by which they were surrounded, to frequent self-examination and humble supplication. This practice has been continued by their descendants; and will be continued, while a due sense of human frailty and human duty exists among us.

IN accordance with these views and the practice of my predecessors, I do therefore appoint FRIDAY, *the twenty-eighth day of March next*, to be observed as a day of FASTING, HUMILIATION and PRAYER: and I do hereby invite all the people of the State, on that day to abstain from their ordinary occupations, and devote themselves to self-examination, and such religious exercises as are suited and appropriate to a CHRISTIAN FAST. I invite the people of all denominations, with their pastors and religious teachers, to assemble in their usual place of worship, and with humble spirits and contrite hearts, acknowledge our weakness and insufficiency, and our absolute dependance, for all that we have and all that we hope for, on the superintending power and protection of our Heavenly Father; and offer up their fervent supplications.

That God would be pleased to enlighten our minds and purify our hearts:—That He would give us a due sense of His goodness towards us, and incline us to a right use of our privileges and advantages:—That He would still look upon us with favor, and continue His numerous blessings:

That he would bless and prosper the efforts for the diffusion of light, of knowledge, and of truth, and the suppression of vice and error:—That on the year on which we have entered, He would bless us with health, prosper our labors, and continue the rich abundance which has hitherto been given us: That He would spread among us the knowledge of Himself, and the knowledge of ourselves, cause us to live in conformity to His will; and finally, through the merits and intercession of Him, who died that we might live, vouchsafe to us that favor which is life, and that loving kindness which is better than life.

And also, that He would take all who are entrusted with authority in the State and National Governments, under His guidance; give to each one the spirit of his station; and cause him to act with a single eye to a faithful discharge of his high trust:—That He would continue to us, as a nation, the blessings of peace and domestic quiet; give us a due since of justice and a due respect to the rights of other nations.

And also,—That he would mercifully look with favor on the whole family of mankind; cause a sense of justice to prevail universally; diffuse through the earth the gracious influences of His Spirit: break the rod of the oppressor; and make every man to sit in peace under his own vine and under his own fig-tree.

Given under my hand and the seal of the State, at New Haven, this twenty-eighth day of February, in the year of our Lord, one thousand, eight hundred and thirty-four, and of the Independence of the United State the fifty-eight.

HENRY W. EDWARDS.

By His Excellency's command,

THOMAS DAY, Secretary.

Ardent Spirits in Wine.—At the late anniversary of the New York State Temperance Society, Dr. L. C. Beck, being called upon by Mr. Delavan, gave the results of his experiments in analysing several bottles of high priced wine, of different qualities, showing the proportions of alcohol and of brandy in this article. He remarked that wine, with a given proportion of alcohol does not produce intoxication to an equal extent with the same quantity of alcohol in brandy when mixed with water, on account of the imperfect mixture in the latter instance. The following are the results of Dr. B.'s experiments upon the above mentioned wine; Madeira, 1st importation of Bramin, ordered direct from Madeira, pure as imported, 39 per cent. brandy. Port, pure as imported, 42 per cent brandy. Farquar Wine, very celebrated, 41 per cent. Newton Wine, bottled in India, 40 per cent. brandy. 20 shilling Wine, purchased in this city, 48 1-4 per cent brandy.

Mr. Delavan proceeded in his argument, reading several receipts in common use for making wine, with corroborating communications, from which the speaker deduced the fact that much of the wine sold for 12 shillings could be manufactured for 15 or 20 cents per gallon. This shows that dealers in ardent spirits and wines are enabled to sell groceries at or below cost, and by the sale of the ordinary proportion of liquor, receive a great aggregate profit upon their business.—*Albany Telegraph.*

TRACT DISTRIBUTION—About 27,000 are now visited monthly in Philadelphia, by between 300 and 400 tract missionaries, under direction of 24 Ward Committees. The work is also about to be recommended in Charleston, S. C. and Pittsburgh; tracts have been forwarded to each of those places.

Fifty Gold Rings.—A letter from the Rev. John Gridley, who recently visited Pittsburgh, Pa. as Agent of the American Tract Society, says that the young men of the theological seminary at Allegany town entered into the Tract cause with great interest. By some of them the subject was presented to the Seminaries of young ladies in Steubenville and Florence, by whom *fifty gold rings*, and a splendid gold chain were cheerfully contributed in aid of the $20,000, which the society has attempted the present year for foreign lands. *N. Y. Obs.*

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, MARCH 15, 1834.

DR. TAYLOR'S PREACHING.

The following is from the Newburyport Register, of Jan. 18, 1834.

Dr. Taylor, of New-Haven, Conn. who was expected at the Protracted meeting mentioned in our first No. but was prevented in providence from attending, visited this place the last week. He preached every evening in the week, from Tuesday evening onward, besides two afternoons, and concluded with preaching three times on the Sabbath, making in all ten sermons. They were all delivered at the North Church, except one:—that of Wednesday evening, which was delivered at the South Church.

These ten discourses brought up the greater part of the fundamental topics of revealed truth, with the duties growing out of them. Dr. Taylor is argumentative in his manner of exhibiting the truth. He seizes the grand features of the gospel, and applies them to the moral nature of man, and bears them upon the conscience and the heart with peculiar force and skill.—Perhaps the leading characteristic in his preaching is, that in connection with deep solemnity and dignity of manner, he makes every subject which he discusses appear great. God is great, and his government is great. The soul is great, and the gospel which saves it is great. He has moreover, in a peculiar degree, the happy talent of pulling responsibility upon men, and yet at the same time honoring the Spirit and grace of God in their conversion, and making these two branches of truth confirm and enforce each other. Besides this, his whole air and manner is that of one who feels himself an ambassador of Christ, and who is intent on the salvation of those to whom he preaches.

His discourses here have left an impression on many minds, such as it is presumed, they never had before.—Strangers to God have felt their unhappy state, and it is hoped will never rest, till they find rest in a Saviour. Professed christians, too, have felt themselves strengthened, and are prepared, with increased knowledge and enlargement of heart, to press forward in the service of their Master.

Our readers are undoubtedly aware, that an extensive revival has followed. The effects are such as might be expected in a population divided between Orthodoxy and Unitarianism. They are thus described in the number of the same work for March first.

The Churches are enjoying a season of refreshing from the presence of the Lord. A deep and solemn attention pervades all our assemblies, and many sinners of the most hopeless character, have been brought to all appearance, to renounce their sins and humble themselves at the Redeemer's feet. Religion is the topic of conversation almost at every corner of our streets. There is a pressure on every mind. Every man's attention is turned to the subject of religion.—Some are speculating on these things; some are wondering; some view them with an intense curiosity.—Some are predicting great evils; some with a sneering on their lips are pronouncing the whole a popular delusion. Some, bowed down with a sense of their sins, are seeking their salvation; some are weeping and some praying. The public mind is greatly divided. As in the days of our Saviour, some thought him so bad as to have a devil, and others said, *these are not the words of a devil; can a devil open the eyes of the blind?* So it is now. Some think the passing work the worst of delusion, and some believe they see in it the power of God.

Life and Sermons of Whitefield; New-Haven, Whitmore and Buckingham, 1834.

This publication is timely, and suited to the present crisis. God's people look with earnest and assured anticipation, to a rich outpouring of His spirit during the passing year. His ministers and servants must arm themselves, not only with the sword of the Spirit, but with skill and tact, that they may wield it dexterously and efficiently against the manifold obstacles, of every form and hue, which must beset and encompass them. For the purpose of immediate and present power over all within the range of his influence, probably no one has been so specially endowed with gifts and graces, natural and supernatural, as Whitefield. Before a concourse of drowsy, vain, and self-seeking worldlings, he displayed, beyond all other men of whom history leaves any record, the wisdom of the serpent, and the harmlessness of the dove. In pressing his conquests against sin and Satan, he seemed so possessed by an unction from above, so touched by a *live* coal from off the altar of the Most High, so transformed into the very image of Christ, that, by becoming one with him in spirit, he was made partaker of his might; by scrupulously following the lead of the great captain of our salvation, he fought the battles of the Lord, taking courage from the enjoyment of His strength and guidance. It was Whitefield's delightful lot, through a life of restless and uninterrupted toil, to be constantly over-worked and exhausted with preaching, and with attendance on the crying calls of those for counsel and succor, whom his preaching had led to inquire, what they should do to be saved. It was his to administer an holy solace, to those despairing under the weight of their own sin, the balm of Gilead, to those wounded by a knowledge of the law.

We consider this book as capable of benefitting two classes of persons, if rightly perused. 1. Those who associate religion, or its advancement, with any *merely* outward forms or circumstances. With some, a particular organization of church government, and gradation of the ranks of the ministry, are felt to be essential to valid ordinances and genuine religion. With others, an important and indispensable means, a *sine qua non* of its benignant influence, is a total, rather than a partial immersion in water, as a symbol of the soul's regeneration and purification. With others, meetings confined to the Sabbath, abstinence from special energy of effort, and from *excitement*, in laboring for Christ, are essential to freedom from fanaticism and overwrought zeal. With others, a revival is impossible, and a lively state of religion an anomaly, if divorced from protracted meetings, and certain modes of exhorting and acting, that have become current at such meetings. Now Whitefield's course and triumphs clearly show, that the presence and enlivening and invigorating power of the spirit are vouchsafed, independent of any array of machinery, if the truth be urged with ardor and affection, and if expostulations be pressed, as they were by Whitefield, "with a fervent and melting charity, an earnestness of persuasion, an outpouring of redundant love, partaking of the virtue of the faith from which it flowed, inasmuch as it seemed to enter the heart which it pierced, and to heal it as with a balm."

In whatever time, place, or circumstances Whitefield

found himself, whether in a temple made with hands, or having "a mountain for his pulpit and the heavens for a sounding board," his heart yearned, and his hand put itself forth with its utmost might, for the salvation of men. From the fact that he was instant in season and out of season, and that his voice was so ample in its compass and exquisite in its modulations, as to enchant and hold fast a multitude in breathless interest and attention, in the open fields; and, from the fact, that marvellous effects, bordering on Pentecostal and Apostolic triumphs, often attended his field-preaching, it has come to pass, that a large sect identifies all positive growth and expansion of religion with field or camp meetings, and adheres to them as a system of settled and regular machinery, for giving impulse and direction to the work of the Lord, which can be looked forward to with a steadfast and assured hope of success, and whose efficacy it were impious to doubt. As if we could chain and imprison the Holy Ghost within those occasions and circumstances, which Whitefield's necessities (such as small churches, and oftimes none at all, immense audiences, and the possession of extraordinary endowments and powers requisite to move them,) compelled him to meet and conform to! This Memoir very clearly shows, that the means of a revival are always at hand, if we will but be faithful to God, to our own, and to other's souls. Dare any one say, he has done all he could do, and no blessing has followed! That he has sown the good seed faithfully and thoroughly, and no quickening with life, no up-spring of a new birth has followed?—No. He that soweth of the Spirit, shall of the Spirit reap eternal life: and it is an impious charge against that God who is waiting to be gracious, to limit his grace and power, and our own responsibility to be active and zealous, to times, seasons and circumstances of our own getting up and contriving. We ought to feel, that however untoward or unfavorable circumstances may be, God will visit us, nay, that he has already visited us, when we sincerely and heartily beseech men in Christ's stead to be reconciled to God. Whitefield lived, acted, and died in this faith: and hence the miraculous fruits of a ministry, in some respects, unmatched since the days of Pentecost.

The other class, who ought to profit by reading this book, are the proud, censorious, and pharisaical pretenders to authority in matters of faith and practice, who while they scarcely recognize any Christianity out of their own clannish measures and modes of action, would fain win men to Christ, and from their backslidings, not by affectionate and earnest persuasion, but by a tone of angry, petulant and overbearing denunciation. Given up, themselves, to the most purblind and stupid prejudices, they never respect or have any tenderness for those long-cherished and venerable prejudices, which, though among the frailties, are yet among the props that uphold man in dignity and worth. No truly great and noble mind, capable of wide and permanent sway, ever yet trifled with them. Whitefield always touched them lightly. An ebullient and overflowing spring of love gushed out through all his discourses, and poured itself forth in tones of tender and unyielding entreaty, evincing intense and ever wakeful solicitude, that his hearers might become new creatures in Christ Jesus. Whatever efforts of eloquence, whatever appeals to our lofty and generous feelings, whatever tones of stately and frowning rebuke, whatever art could avail to entertain and enlist men in this great work, he did not hesitate to employ them. Nor would he hopelessly alienate them, by wanton assaults upon their better and kindlier feelings, or by adopting towards them the air and tones of a champion.

All this, and much more may be learned from the life and sermons of this wonderful man. The narrative moves on in one continued flow of varied interest, which is sustained by a progressive evolution of facts characteristic of the man, and adapted to convey instructive admonition. This edition has been revised, and is a great advance upon the original memoir of Gillies, both in regard to the number and variety of facts, and the manner in which they are made to illustrate Whitefield's character. Many of the sermons are for the first time introduced to the American public. The book is well printed, on large and handsome type, and does credit to the publishers. We wish it might be generally perused.

For the Religious Intelligencer.

AN ACCOUNT OF A PROTRACTED MEETING OF NINE DAYS AT MOUNT PLEASANT SUSQUEHANNAH CO. PENNSYLVANIA.

Near the commencement of the meeting a few anxious souls presented themselves for prayers. But they lingered long; the channels of mercy seemed to be closed, prayers were offered, but the arm of the Lord was not revealed,—the chariot wheels of salvation were evidently clogged. With deep solicitude each one enquired for the cause—there were mighty strugglings. The hopes of many were shaken; some were bowed down under the weight of sin and could find relief only by confession. It was found, at length, that some had broken covenant vows; others had been limiting God by unbelief—had stood between Christ and the sinner, saying, *to-morrow, to-morrow*. At length the church, under a deep sense of their guilt, came forward as one, and jointly confessed their sins, and renewed covenant. It was a time of melting and self abasement before God. Individuals were shortly prostrated on their faces; others were held up by friends, for the hand of God was upon them, and their strength failed.—Here the church began to agonize, to present the offering of the broken heart, and to extend the arms of faith. And suddenly the Spirit of God came upon them like a mighty rushing wind, and filled the place. The ordinary exercises were suspended, and as one observed "the meeting was conducted by the Lord." All hearts were touched, and every eye flowed. We had only to stand still, and see the effects of omnipotent power. It was the gate of heaven; God was near, and love eminating from his presence, filled every humble soul. And we dared not ask for more. Surely this people had not "seen it on this wise before." The unconverted present, though few, were also touched, and led to consider and bow, before the throne of eternal mercy. Between 40 and 50 are already among the hopeful subjects, and many more are anxious.

Truly yours in the bonds of the Gospel,

S. T. BABBITT.

Temperance Reform.

From the New York Observer.

TEMPERANCE CONVENTION OF CITIES.

(Continued from p. 650.)

Thursday Afternoon.

The fifth and sixth resolutions (given in our paper of last week) were adopted.

The standing Committee reported several additional resolutions. The following is the first in order.

7. *Resolved*, That the Convention regard it as highly important that the minds of children and of youth be imbued with temperance principles, and therefore earnestly recommend the formation of Temperance Societies in all our colleges, academies and schools.

Dr. D. M. Reese proposed as an amendment that the words "and especially our Sabbath schools" be added to the end of the resolution.

Rev. Dr. Hewitt, was opposed to the amendment.—The American Sunday School Union was restricted by its constitution to the immediate and appropriate objects for which it was formed, and it ought not to deviate even for a purpose so laudible in itself as that of forming Temperance Societies; for on the same principle it might be called on to blend itself with other institutions, the principles of which might not be so agreeable to many of its friends. He thought that great care should be used to keep both societies in their appropriate spheres.

Dr. Reese said, the National Sabbath School Convention and State Sabbath School Conventions had recommended the formation of Temperance societies in Sabbath schools. It was too late, therefore, to take the ground which had been taken by Dr. H. He thought there was no parallel between Temperance societies, and Anti-slavery Societies, (to which allusion had been made,) for there was no division of opinion among Sunday school teachers on the subject of Temperance.

Professor Durbin thought it of the first importance that Sunday schools should be enlisted in the promotion of temperance. Where there is so much harmony of opinion as exists among Sunday school teachers, on the subject of temperance, he could not think there was any impropriety in adopting such a resolution as the one now proposed. He thought that the Sabbath school cause and the temperance cause were intimately related, and ought always to go hand in hand—he would marry them forever, and say "What God hath joined, let no man put asunder."

Rev. Dr. Hewitt explained—that in his remarks, he intended only to oppose the formation of temperance societies *as such*, in Sunday schools *as such*.

Thursday Evening.

Dr. Reese said the object of his amendment was not to convert sabbath schools into temperance societies, but to introduce temperance societies into sabbath schools; in the same manner as was contemplated by the resolution in regard to colleges, academies, and common schools.

Rev. Mr. Chambers, of Philadelphia, said that many thousand children in our large cities were now brought right out of grog-shops into sabbath schools, and if these schools continue to be conducted on their present plan, temperance principles will find their way in the most effectual manner into these haunts of vice; but if there is any thing that looks like mixing up the temperance society directly with the Sunday school, the keepers of these grog-shops will be disgusted and withdraw their children.

Rev. J. Leavitt said, that in Baltimore, temperance societies were formed in almost every sabbath school in the city, and the young men were so much pleased with the results of their efforts, that they were very desirous of urging others to make the experiment. Difficulties of the same kind with those now urged, were apprehended at first, but they never came.

Rev. C. Mason was opposed to the amendment. He thought it unwise to urge young children to sign pledges, except with the consent of their parents. He saw no good reason for *specifying* sabbath schools. They were of course included in the terms of the original resolution, as introduced by the committee.

Rev. Mr. Boyd, of Philadelphia, was opposed to the proposed amendment on principle. He did not approve of calling on children to sign temperance pledges. Our obligation to be temperate arises not from any pledge we may sign, but because it is right; and it is right, because it is the command of God. The temperance pledge was to be valued on account of its effect as an example, and on this ground adults might be invited to sign it; but when proposed to young children, it was calculated to divert their minds from the true ground of moral obligation.

The amendment was negatived, and the resolution passed.

The following resolutions were adopted.

8. *Resolved*, That as young men in cities are peculiarly exposed to intemperance, therefore, for the sake of individual safety, and the effect of their combined influence on the present and future generations, it is vitally important that they unite their efforts in the temperance cause.

9. *Resolved*, That the prompt and united testimony of many physicians against the use of ardent spirits as a drink, has rendered important service to the cause: and we cordially and earnestly invite all other medical men to follow their example.

10. *Resolved*, That the editors of city papers, and other periodicals, who have devoted a portion of their columns to the subject of temperance, have thereby rendered themselves powerful auxiliaries to the cause; and should all the conductors of the press adopt and pursue a similar course, they will do much to extend the blessings of the temperance reformation throughout the world.

11. *Resolved*, That the sympathies of the community ought to be more excited in behalf of inebriates; and that it is desirable that a hospital be established in some or each of our great cities, for their reception and cure.

Adjourned till to-morrow morning.

Friday Morning, at Chatham street Chapel.

Opened at 11 o'clock, A. M.

The committee reported the following substitute for the third resolution which had been referred to them on Wednesday.

1. *Resolved*, That in order to persuade inn-keepers and grocers to abandon the traffic in ardent spirits as a drink, and to dissuade others from engaging in it, its pernicious influence upon venders and their families ought to be investigated and exhibited.

The resolution in this form was adopted.

On report of the committee;

12. *Resolved*, That the discontinuance to some extent of the practice of furnishing merchant and other vessels with ardent spirit, has greatly improved the character of seamen, and extended the triumphs of the temperance cause; this convention, therefore, do give their thanks to ship-owners and captains of vessels who have favored it, and to Insurance companies, which have made a difference in insurance in favor of temperance vessels.

13. *Resolved*, That an increase of temperance hotels, of houses of innocent refreshment for laborers, and temperance boarding-houses for seamen, is imperiously required, and should receive the immediate attention of the friends of temperance in all our commercial cities and towns.

On motion, the fourth resolution, which had been the order of the day, was then taken up. It is as follows;

4. *Resolved*, That as the license system, by legalizing a traffic manifestly immoral, encourages the use and increases the consumption of ardent spirits, and as the connection of dram-selling with the respectable and necessary business of retailing family groceries, renders the grocery a place of temptation to the customer, they both call for the decided reprobation of this convention, and of the friends of temperance in all cities,

The Rev. Cyrus Mason said, that as he might not be present during the latter part of the day he would take the liberty of giving his views on this subject, while the house was not yet full, so that gentlemen who had made more mature preparation would be heard by a full house.

His intention was to show what the license system was now doing in those places and sections of cities where the light of the temperance reformation was diffused.

1. It was weakening in the minds of the best citizens *that respect for law*, which was the vital element of order, peace, justice, and prosperity in our country; that respect for law by which the President of this convention is sustained on the bench as chief Justice of the State of New-Jersey; that respect for law which makes an unarmed sheriff or constable more safe in the execution of his duty than if he were attended by a section of a standing army; that respect for law which is the admiration and wonder of Europeans when they land on our shores. Now this respect for law is deeply injured by the present operation of the license system; for in the present state of the case, the best citizens are banded together to *persuade men* not to deal out grog to their neighbors, while the most troublesome obstacle in the way of success is *the magistrate with his license*. The magistrate is shielded by the law; and the retailer is shielded by the license, and so the law is teaching temperate and sober men to despise the legislator, and not respect the magistrate. And yet, if ever this republic is ruined, it will be when this respect for the law and its officers is lost out of the minds of the people.

2. While the *apparent design* of the license law was to *restrain intemperance*, and *raise public revenue*, the actual effect of it now is *to promote intemperance, and increase public burdens. Magistrates who are members of churches give licenses to members of churches*; and such licensed dealers continue to corrupt their neighborhoods, while they sustain themselves in this course against the temperance reform *only* by taking advantage of our respect for law, and by appealing to the ten dollars they have paid for the privilege of making drunkards of laborers, mechanics, the servants of Christian families, and also of some men eminent in learning and office.—One of the most learned men ever in this city used to reel into the same shop for grog where the hod lifters claimed their right to be served before him, and where this same pious licensed dealer gave the seducing cup to a servant of my own family to draw in the custom of my house.

The law gives respectability to the dram-shops, and hourly increases their number: the money paid for the license satisfies the consciences of those men who make the law of the land their rule of morals.

The policy of raising revenue by taxing the pleasure of drinking ardent spirits, is both *ineffectual and wicked*. It is ineffectual because every dollar of the 30,000 paid into our city treasury for licenses, costs five dollars at the Almshouse, Penitentiary, and Court of Sessions. It is wicked because the legislator becomes a corrupter of society, when he taxes and thereby sanctions a practice which is ruinous to the man of pleasure and his family, and makes them a burden on society.

The retailers who are resisting the light of the temperance reform and shutting their eyes against the widowhood, orphanage, sorrow and crime they are producing, are sustaining themselves on *the license law*, and *the connection between the sale of ardent spirits with the sale of family stores*. And what we want of the legislator is to take this mischievous legal provision out of the way of the temperance cause. Let the retailing of *ardent spirit* be separate from all respectable business, and let it no longer be encouraged by the law; and nothing can save it from being driven into the same corner with gaming houses and brothels: for if these latter vices have "slain their thousands," the former has "slain its ten thousands."

3. Let it not be said, that the course proposed by the friends of temperance is hard and severe on those Christians who still deal out the poison. What is the state of the case? They have been treated with the utmost forbearance, while seven years of discussion have poured increasing light on the evil and wrong of this business. At last the friends of temperance have denounced the traffic as an immorality. Their resolution has been repeated in multitudes of temperance conventions. And I assert, that an example of equal forbearance (in all denominations of Christians) towards brethren who are doing wrong, cannot be found in the annals of the church. The truth must now be told. The church must rise to vindicate herself from indifference to this evil. Ministers who have *not spoken out, must speak out*. The evil must be marked. The places of dram-selling and dram-drinking must be marked with the true inscription,—"This is the way to hell."

Dr. Reese said that the convention had condemned the traffic in ardent spirits as immoral, and they had condemned those who rented their houses to those engaged in the traffic, but they had not yet reached the great obstacle; the great obstacle is the license system—the law. The retailers shelter themselves under the broad shield which the legislature has thrown over them; they point triumphantly to the license, signed by your Mayor and Aldermen, and say, "There is our authority. Why do you talk to us about the iniquity of a business which has the sanction of the highest officers in your city and state?" The temperance reformation had made greater progress in the Eighth ward than in any other part of the city, but Dr. R. thought they must despair of further success among the rum-sellers of that ward, so long as the license law continued. He did not ask *the aid* of law in promoting temperance, he was willing to depend entirely on moral influence; but he did ask that the law might not be placed in the way of reform.

In reference to the license system as a source of revenue, Dr. R. remarked, that it was as clear as figures could make it, that for every ten dollars paid by the retailers into the city treasury, one hundred dollars was paid out in the shape of expenses, for the support of the poor and of criminals, whose pauperism and crime were chargeable to the rum which these very retailers were licensed to sell. Last year the amount received for licenses was $30,000; a sum which would hardly pay for digging the graves of the drunkards who died in a single twelve month. In one year there were 575 deaths at Bellevue and the Almshouse, and nine-tenths of the whole number were the effect of intemperance.

As to the effect of an abolition of the license system, Dr. R. said it would make the traffic in rum as disreputable as that of lottery gambling. There was a time when the lottery business was considered respectable, and respectable men engaged in it. But it is not so now. And what is the reason? The law has ceased to protect it. We do not ask the law to protect us, but we do ask that it may not protect and countenance men in doing that which is bringing ruin upon the community.

(To be continued.)

TEMPERANCE MEETING IN FANEUIL HALL.

The Boston folks never do things by halves. Altho' they came into the Temperance vineyard at the eleventh hour, they seem determined to go ahead. They already number between 8000 and 9000 members in the city. The Mercantile Journal of last week says:

The proceedings at Faneuil Hall Tuesday evening were of the most interesting character, and must be particularly gratifying to those who wish to see Intemperance blotted from our calendar of crimes.—The Hall at an early hour was filled to overflowing, with anxious and expecting citizens, the number present being variously computed at from two to three thousand; probably a greater number of persons than ever before assembled in this country for a similar purpose.

The following resolution was offered by the Rev. Baron Stow:

Resolved, That the Temperance reform, and the measures in operation to promote it, by the diffusion of information and the exertion of a kind moral influence, are deserving the support of the Patriot, the Philanthropist and the Christian.

Mr. Stow said that every individual as he entered the Hall, must have felt his sensibilities tenderly touched. It was the hallowed spot where a fearless band of patriots met to deliberate how to save the nation. Where sixty years ago, Hancock, Warren, Otis, Quincy, and other master spirits of the age, stood fearlessly forth as advocates of a noble cause, and their patriotic spirits found an enthusiastic response in the bosoms of the lovers of Liberty. The contest was then with a foreign power. The question was, "how shall we resist an enemy who is trying to crush us." These stern patriots met in that Hall to devise measures for the benefit of their fellow citizens, and uttered sentiments glowing with all the eloquence of virtue. Could that venerated patriot, whose descendant now stood near him, be permitted to plead at this time, and on this occasion, he would again say, "The voice of your father's blood cries to you from the ground, 'My sons, scorn to be slaves.' In vain we met the frowns of tyrants; in vain we crossed the boisterous ocean, found a new world and prepared it for the happy residence of liberty; in vain we toiled; in vain we fought; we bled in vain, if you, our offspring want valor to repel the assaults of her invaders. Follow not the dictates of your passion; but enlist yourselves under the sacred banner of reason; use every method in your power to secure your rights; at least prevent the curses of posterity from being heaped upon your memories."

Mr. Stow went on, and in glowing language, described Temperance as an enterprise of a character sufficiently high and ennobled to recommend it to the favor of every man who loves his country or his God, the Patriot, the Philanthropist, or the Christian. He represented ardent spirits as always hurtful, as destroying the constitution, disturbing the equilibrium of the human understanding, and paralyzing the mental energies—its daily burnt offering consisting of a hecatomb of victims. He concluded his remarks as follows:

By the exertion of a kind moral influence, we must endeavor to produce such a reform in the public sentiment, that the members of a social community, one and all, will "touch not, handle not," but turn away with disgust from the poisonous cup. Then will many thousands of dram shops, those slaughter-houses of Satan, cease to flow with the blood of the slain. Then will righteousness dwell in the land, and the Patriot, the Philanthropist and the Christian rejoice together in the happy transformation.

The Rev. Hosea Hildreth thought that while we labor to convince the intemperate that drinking ardent spirits is an injurious practice, we ought not to overlook other obstacles to temperance reform, and he therefore offered the following resolution:

Resolved, That the traffic in ardent spirits as a drink, presents a formidable barrier to the temperance reform, that the public good imperiously demands its abolition, and that in the opinion of this meeting, it is morally wrong to engage or continue in it.

Mr. Hildreth advocated in his usual felicitious style, the sentiments contained in this resolution, and we regret that our limits prevent us from giving even a sketch of his remarks at this time. He admitted the respectability of many who were dealers in ardent spirits, he believed that some of them might be friends to the cause of Temperance, but their conduct, perhaps from want of reflection, was strangely inconsistent with their principles. The dealer cannot justify himself by saying he does not ask the drunkard to buy. He does ask him to buy. He gives notice on his sign that he has ardent spirits for sale, and thus with the strength of a four-fold cord, he drags his victim to the counter to purchase the intoxicating draught. Such a person promotes intemperance, as much as the publication of an immoral and blasphemous paper in this city, promotes immorality and irreligion.

Mr. H. urged many ingenious and conclusive arguments, and adduced some happy illustrations to prove that the traffic in ardent spirits is morally wrong. He said he had conversed with many dealers in ardent spirits, who expressed a willingness to relinquish the traffic so soon as respectable persons left off buying. "Let us then," said Mr. H., "take them at their word—for the traffic should cease. If you would put the fire out, pour on cold water, and not alcohol—something which will allay and extinguish, not that which inflames."

The Hon. Ira Barton, offered a resolution as follows:

Resolved, That in view of the manifold social and domestic evils which arise from the use of ardent spirits in the community, it is the duty of every citizen to abstain entirely from their use.

Mr. Barton supported this resolution with some remarks well calculated to awaken the feelings of the audience to the subject. He painted in glowing colors the miseries caused by Intemperance, which often cloud social and domestic life. He also adverted to the blasting influence, which this vice might exercise over all our free institutions; Intemperance being adverse to virtue and intelligence which is the basis of a people's happiness. A nation of drunkards will always be a nation of slaves.

The exercises were closed by the singing, by the whole audience, to the tune of Old Hundred, the following Hymn, written for the occasion, by L. M. Sargent, Esq. *(See last page.)*

Revivals.

From the New York Evangelist.

REVIVAL IN BELFAST, ALLEGANY COUNTY.

Brother Leavitt—In my last I gave you an account of the protracted meeting, and revival of religion in Friendship. Before the close of that meeting, one of the young converts was permitted to visit her connexions at the village of Belfast, and was the means, together with other concurring circumstances, of exciting a deep solicitude that a protracted meeting should be held in that place immediately. At first there appeared to be an obstacle in the way perfectly insurmountable—*they had no sanctuary*—and no appropriate place sufficiently large to accommodate one half of the multitude who desired to attend. The providence of the Lord, however, favored us. There was in the place a large "window sash factory," owned by Mr. William Rollo, the second loft or story of which he kindly proffered for that object. Remembering that our blessed Saviour and his disciples did not hesitate to preach on a mountain, or in a ship, or "in an *upper chamber*," we resolved to follow their example, and thankfully accepted the proposal. The meeting closed at Friendship on the Sabbath.

Tuesday evening following was the time appointed for the commencement of the meeting at Belfast. When we arrived at the place, "we were shown a large upper room," forty feet by fifty, "furnished and prepared" in a very convenient manner, with a temporary pulpit, seats, stoves, &c. The exercises were commenced by solemnly *dedicating* the place to the service of the Lord, for the time being, accompanied with earnest prayer, that it might not only be "the house of God," but also "the gate of heaven" to many immortal souls.

The meeting soon became deeply interesting; sinners were soon asking what they should do to be saved, and many were brought to rejoice in the prospect of the bliss of heaven. The meeting continued eight days. Most of the preaching was done by brother John Littlejohn. Numbers from other towns were hopefully converted; and have been the means already of leading others, in other places, to the Lord. The good which will result from the meeting, eternity alone can unfold.

The keeper of the Belfast hotel, and his wife, are not only converted to the Lord, but are also converted from the error of their ways in *retailing ardent spirit*; and are now keeping a *temperance house*.

A temperance society has also been formed since the commencement of the meeting, which is doing incalculable good; many who were once supposed to be beyond the reach of reformation, have been reclaimed, and this "evil spirit" is not only "cast out," but they are "sitting at Jesus' feet, clothed and in their right mind."

One circumstance attending this revival has excited much interest in this place and its vicinity. There were a number of unconverted young men, employed in this sash manufacturing establishment, who assisted in preparing the room, by removing the partitions, building the pulpit, making seats, and other necessary preparations; and then attended the meeting regularly, and before its close every one of them was rejoicing in the Lord—rejoicing in the anticipation of the enjoyment of that glorious "place," of those heavenly "mansions," which Christ has gone to "prepare" for all who love him. How many have been blessed of the Lord *spiritually*, who have been endeavoring *to do something* for the advancement of the Redeemer's kingdom! For although there is nothing meritorious in this act, still, it restrains from sin and vanity—fills the mind with solemnity—and fixes the attention upon eternal things; and thus by way of *consequence*, prepares for the reception of a blessing. O, how many Sabbath school *teachers* have been taught of Christ spiritually; how many who contribute to the support of the gospel, have been blessed of that gospel; how many who make efforts to promote the missionary cause, have been prepared to go, with the spirit of Christ, to teach the poor heathen the way to heaven; how often have efforts which are made to advance the cause of temperance, been followed with revivals of religion! If then we would lead our friends to the kingdom of heaven, let us *persuade* them to engage in acts of benevolence. Yours affectionately,

Feb. 12, 1831. SAMUEL W. MAY.

AT LANESBORO', MASS.

Some two or three months ago, the brethren of the Baptist church in Lanesboro' had contemplated a protracted meeting, and began to put forth a feeble effort by fasting, prayer, &c. by way of preparation to sustain it. Their meetings were more frequent, and the brethren more willing to know and do their duty. The Congregational brethren, at this time, commenced a similar progressive movement. The second Sabbath of last month, in answer to a request of the Baptist church, previously given to the Rev. Horatio Foote, who as an Evangelist has been laboring in several towns in this section of country with almost unparalleled success, he commenced a series of lectures, or sermons, and continued to preach twice or three times a day, during the eleven days following. At the commencement of the meeting, three or four Congregational brethren only, were disposed to unite in the work. Prayer meetings which preceded every sermon, were well sustained, however, by the assistance of visiting brethren. The sermons for several days were directed to professing Christians; and the lucid and fervent exhibition of truth, soon convinced the members of both churches that they were but poorly prepared for the great work of building the walls of Zion. On Wednesday the pastor and brethren of the two churches united as one, and resolved to "arise and shine, for their light had come, and the glory of God had risen upon them." By this time the brethren had confessed their faults one to another, and prayed one for another that they might be healed. The assemblies were large, and presented an appearance of solemnity and deep conviction. On Thursday an anxious meeting was appointed at the town house, and continued from day to day during the meeting; where many sin sick souls, and burthened, broken-hearted sinners, from ten to threescore and two years of age, repaired to give themselves to God, and testify that Jesus Christ is mighty and willing to save all who come unto him by repentance and faith.

Such apparent heart-searching, conviction, and sorrow for sin was never before witnessed in Lanesboro'. There were several cases, which for years had been considered incorrigible, having long lived under the light of the gospel, whose hearts were callous to reproof, and were without hope and without God in the world, that were "pricked in the heart and cried out, Men and brethren, what shall we do." The faces of the professed disciples of Christ, at this time, were strong against the faces of the impenitent, and they were, in some good measure faithful to warn others, whether they would hear or whether they would forbear. On Wednesday, 22d, the meeting was closed by a sermon from Mr. Foote to the converts, about 170 in number, from the words, "Lord, what wilt thou have me to do?" in which the Christian's duties were described with much perspicuity, and the converts exhorted to great activity and faithfulness. Several conversions have occurred since the meeting, and yet much remains to be done. Our community, however, for the most part, wears a serious aspect. Of those who have professedly submitted themselves to God, there are more males than females, and a considerable number of heads of families. Many new family altars have been erected, and others that were going rapidly to decay have been rebuilt or repaired. We have witnessed by joyful experi-

ence, that it is good and pleasant for brethren to dwell together in unity. We rejoice at the advancement of the Redeemer's kingdom, and resolve henceforth to labor and pray for the upbuilding of Zion.

WM. H. TYLER,
Feb. 5, 1834. *Clerk of the Baptist Society.*

From the NewYork Evangelist.

WESTERN RESERVE, OHIO.

CLEAVELAND, OHIO, Feb. 13, 1834.

Brother Leavitt—You have probably learned that the state of religion in this region has become of late very interesting. God is doing great things for his people, whereof they are glad. A few weeks since I was at Buffalo, while the protracted meeting was in progress at that place. Within a few months past, revivals of religion have been enjoyed in Dunkirk, Fredonia, Westfield, North East, and some other places. Protracted meetings have been held in these places, which were greatly blessed of God. What number of conversions are supposed to have taken place, I have no means of knowing. I understand, however, that *many* were added unto the Lord.

The county of Genuga, in this state, (30 miles east of this,) has been very highly favored with the refreshing scenes of God's visitation. Five protracted meetings have been held in different parts of the county since October. These meetings were attended by large numbers from neighboring towns, many of whom returned with increased zeal in the cause of the Redeemer, or with an entire "new song in their mouths." An impression was thus made on all the surrounding region, and the whole county seems more or less affected. This county was more overrun with Universalism, than any county I know of in the state. But this stony hold is shaken. Multitudes have been brought to see their error, to renounce it, and embrace the truth as it is in Jesus. The number of hopeful conversions within the county since October, at a low estimate, is *one thousand.*

The protracted meeting at Claridon, one of the five places above referred to, continued 12 days, and closed on Tuesday of last week. A detailed account will probably be given by the pastor of that church.

As to the men and measures! It is immaterial what measures are employed, if they are only such as God approves and blesses. As to the men, we adopt the principle of having *all work for God,* ministers, elders, deacons and private members, each in his place. I am opposed to the cruel practice of sounding men's praises in their own ears. But I think it proper just to say, that brother L. Foote has labored in that region with great success, and has the confidence of all the ministers and churches.

By these revivals God is laying out work for ministers. We want ten more this moment to put right into the field. All the towns around are waking up. There are some converts and many inquiring sinners, but no minister.—What shall be done? Come over and help. Send us help to gather in the harvest—working men—men who can reap as well as sow—men of faith and full of the Holy Ghost.

A protracted meeting commences in Austinburg tomorrow which I have engaged to attend. If the results are interesting, perhaps you will hear from me again.

There has been a growing interest for some time in this place, (Cleaveland) on the subject of religion. A few conversions have taken place. It is contemplated to hold a protracted meeting here as soon as their meeting house is ready, probably in 2 or 3 weeks. May God send salvation to the people. Yours truly,

S. PEET.

P. S. *Painesvill, Feb.* 14. Fifty-five were added to this church last Sabbath. The Seamen's cause is on the whole prospering. I shall be in Cincinnati in a short time.

REVIVAL IN STRONG, ME.

STRONG, Feb. 10, 1834.

On the 22d ult. a protracted meeting commenced, in the new Congregational Meeting House, which was dedicated to God on the succeeding day. There was no decisive evidence of the special presence of the Holy Spirit until the commencement of this meeting. Still there was felt for some weeks previous more than usual earnestness in prayer, and there was much expected from the meeting. On the first days of the meeting the weather was extremely cold, and many who had depended on attending it were disappointed. But in outward circumstances so unfavorable, the divine blessing was richly enjoyed. The friends of Christ, it was seen, had met together, with the most anxious desires for the conversion of sinners, and they were soon made to rejoice, in seeing a number, mostly made up of young men, rise from their seats, expressing by this act their determination immediately to devote themselves to Christ, and their desire to have the prayers of Christians. Most or all who thus rose were shortly indulging some hope of believing in Christ. This encouraged Christians to plead for still greater blessings, and to invite with more frequency and earnestness their impenitent friends without delay to secure the salvation of the soul. And the number of anxious sinners rapidly increased; and some of this class, one after another, were hoping they had submitted to God. On the last day of the meeting, the body pews in the meeting house were entirely filled with anxious inquirers, together with those who had during the course of the meeting been led to hope they were born of the Spirit.

There were but few impenitent sinners who attended this meeting who did not become anxious, and not less than 30 individuals, when it closed, were numbered as hopeful converts.

God in the course of this meeting has signally shown the efficacy of prayer. For a considerable part of the time during the meeting, owing to the coldness of the weather, and the badness of the traveling, no assistance was had from any one out of town except that of Mr. Hurlbut, a student of the Seminary at Bangor, who providentially came here at the commencement of the meeting, and was induced to stay till it had closed, and indeed for a few days after its close—and his labors, which were abundant, will long be gratefully remembered. Still while enjoying so little assistance from ministering brethren, in answer to prayer, converting grace continued to descend, and the feeble means employed were owned of God. There were some remarkable instances of conversion, which seemed to be an effect, almost entirely, of earnest and persevering prayer. A single case may be mentioned. It is that of a young man, who was absent on a journey at the time our meeting commenced. At the request of his parents he was earnestly remembered in prayer—on the fourth day of the meeting he returned, and, at once made his way to the house of God. He entered it, and it was apparent to all who noticed him that his soul was troubled. He almost immediately took his seat with those who were inquiring for the way of life; and on that or the following day, light as he hopes broke in upon his

darkened mind, and he now says that his mind was solemnly impressed while absent, and this impression he attributed to the influence of prayer.

Another interesting fact connected with the meeting is this; among those hopefully converted, the proportion of males to females is as great as two to one. As many as eight or ten family altars have been newly erected, and a large number comparatively speaking of young men, are embraced among the hopeful converts.

Another fact of still more interest to be communicated is, though our protracted meeting has closed, the work of the Lord still goes on. At no time has there seemed to be so general a seriousness as the present, and daily, new cases of awakened and hopeful conversion, are occurring. The work is extending into almost every part of the town, and having an effect in other towns. Never did we as a people more need the prayers of Christians. Brethren, you are entreated to pray for us.—*Christian Mirror.*

CLARIDON AND VICINITY, OHIO.—Rev. Myron Tracy writes to the editors of the Vermont Chronicle, dated, Claridon, Feb. 10, 1834.

The Lord is doing wonders in this region. An account of the protracted meeting in Madison you have undoubtedly seen. About two or three weeks from the time that meeting closed, a meeting was commenced in Painesville, which continued fourteen days.—In this meeting, as well as that in Madison, God's presence was most signally manifest. The congregation, after the two or three first days, was manifestly large, and the number of hopeful conversions must have been considerably more than two hundred. I have spent two or three days also in a meeting in Kirtland, of eight days continuance, where we had abundant evidence that the Lord had not forgotten to be gracious. And while God has thus been watering the region around, my own people have not been passed by. It is now four or five months since we first witnessed indications that God was about to revive his work in our midst. In the month of October, there were a few cases of hopeful conversion, and from that time up to the 24th of Jan. the number had increased to 20 or 25. On that day a protracted meeting commenced in this place, which was continued for 12 succeeding days.

The first two days the meeting was but thinly attended, and appearances were somewhat discouraging.

On the third day of the meeting, which was the Sabbath, our house of worship, which will seat conveniently from five hundred to six hundred, was filled to overflowing. On Monday morning, the fourth day of the meeting, we held our first meeting for the anxious, About 80 attended. The next morning the number was about the same.

On the evening of this day a dark cloud seemed for a season to hang over us, and to threaten our ruin. There were sins in the church, which, if they had been secretly repented of, yet had not been publicly confessed: and it was obvious, beyond a doubt, that sinners were yet stumbling over them; nor could they be induced under existing circumstances, to turn their attention from the sins of professors of religion, and seek singly their own salvation. Many members of the church, and perhaps I may say, all that were present, saw it, and felt it, and mourned over it. Many of them now confessed their sins with humble penitence as others had done previously. Upon this solemn review, the pathway in which we had trod appeared dark and awful. As many as six or eight members of the church had now given up their hope and were classing themselves with sinners. We felt that our hope was in God alone; and all night long until the dawn of the morning, in the meeting-house, and in a number of other places in town, their was strong crying to God for help. And God heard and answered. He did help us. And the next morning the room in which we had held our meetings for the anxious was filled to overflowing, and a number of deeply convicted sinners went away unable to enter the door. The difficulties above referred to, which had been in the way of the impenitent, were now principally removed. The next day we removed the meeting for the anxious to a room considerably larger than the one which we had occupied, and which continued to be crowded with converts and with the anxious until the meeting closed.

Before the meeting closed, the whole region seemed to be moved upon by the Spirit of God. People from neighboring towns, both Christians and sinners, flocked in by scores. The last Sabbath the congregation was immense. Every place in the meeting house, or about the doors or windows, where a person could sit or stand within the sound of the preacher's voice, was occupied. Two school rooms in the neighborhood were filled with Christians agonizing with God in prayer, and many others, for want of room, were obliged to retire for prayer to private dwellings.

On the last day of the meeting, those who regarded themselves as converts were requested to take seats by themselves in the body of the house, for the purpose of listening to an appropriate closing address. Not far from two hundred were present with this procession, about half of whom were inhabitants of this town, and the other half of the surrounding region. How many of these are truly converted to God, the last great day will disclose. But this we can say, God has been with us of a truth, and he hath done great things for us, whereof we are glad.

In addition to the two hundred above named, many individuals from neighboring towns came to us during the meeting in a state of impenitence, and left us before its close, and returned to their houses with their hearts fully set upon devoting the remainder of their lives to God's service.

Obituary.

"Man giveth up the ghost, and where is he?"

DIED,

In this city, on the 2d inst., Mr. Robert Dow, carpet weaver, aged 29—a native of Kilmarnock, Scotland.

In this city, on the 4th inst., very suddenly, Mr. Abner Woodin, of Hamden, aged about 60. In the act of removing a building, and wielding an axe for driving a stake, he dropped down and instantly expired.

In Derby, on the 24th ult., Mrs. Hannah Smith, wife of Mr. Sheldon Smith, Jun. aged 34.

In Wallingford, on the 4th inst., Mrs. Louisa Ann Carrington, formerly of that place, but more recently of the Island of St, Thomas, aged 47.

In Charleston, S. C., on the 26th ult., Mrs. S. B. Purcell, formerly a resident of this city.

Poetry.

[The exercises of a late temperance meeting in Faneuil Hall, Boston, were closed by the whole congregation singing, to the tune of Old Hundred, the following Hymn, written for the occasion, by L. Sargent, Esq.

Here freedom's life-cry taught the brave,
Our belted fathers, to be free:
To thee, oh Lord, the child they gave;
Thine was their cause, their trust in thee.

They rock'd and rear'd the bantling here,
Our patriot sires;—and where are they?
Still, in the spirit, they are near;
They mark our steps, our course survey.

Those hearts, so ready at the call,
Those tongues of fire that spurred them on,
Lie where their glory wraps them all;
Their fame was ripe, their work was done.

Immortal guides, we hear them still:
Their watch-word still, "BE FREE, BE FREE!"
God of eternal truth, WE WILL!
Our cause is thine, our trust in thee.

Before thy throne, we boast the name
Of FREEMEN:—God, thy frown is just.
Immortals, break your bonds of shame!
Arise, inebriates, from the dust!

Slav'ry and death the cup contains;
Dash to the earth the poisoned bowl!
Softer than silk are iron chains,
Compared with those that chafe the soul.

Hosannas, Lord, to thee we sing,
Whose power the giant fiend obeys.
What countless thousands tribute bring,
For happier homes, and brighter days!

Thou wilt not break the bruised reed,
Nor leave the broken heart unbound;
The wife regains a husband freed!
The orphan clasps a father found!

Spare, Lord, the thoughtless; guide the blind;
Till man no more shall deem it just,
To live by forging chains to bind
His weaker brother in the dust.

With nature's draught your goblet fill,
And pledge the world that ye are free!
God of eternal truth, WE WILL!
Our cause is thine, our trust in thee!

ORIGINAL ANECDOTE.

The folowing interesting fact was related to us a short time since, by the venerable father of one of the most distinguished Christians of America. The father is still living; but the son has passed on to his reward.

The greatest attention had been paid to the moral cultivation of the lad; and he had maintained an unblemished reputation for veracity until the age of fourteen; when he was detected in a deliberate falsehood. The father's grief was great, and he determined to punish the offender severely. He made the subject one of prayer; for it was too important, in his esteem, to be passed as a common occurrence of the day. He then called his son, and prepared to inflict the punishment. But the fountain of the fathers heart was broken up. He wept aloud. For a moment the lad seemed confused. He saw the struggle between love and justice in his parent's bosom—and broke out in all his wonted ingenuousness, "Father—father—whip me as much as you please, *but don't cry.*" The point was gained. The father says the lad's character was sensibly affected by this incident until laid in the grave. When it is necessary to punish children, let love be seen to be the motive which prompts us to duty.—*Father's Magazine.*

The more a man is contemplative, the more happy he is, and assimilated to the divine essence.

CARD.

The Missionary Society in Yale College have determined to establish a Missionary reading room, connected with the Society.

Considerable expense must necessarily be incurred before it can be put in successful operation. We are in great want of Books, Maps and Charts proper for such an establishment. Benevolent individuals in this city and vicinity, who may have them to spare, will do us a favor by conferring them.

They may be left at the book store of Howe & Co. or Durrie & Peck, or at this office.

Favors will be duly acknowledged.

The subscriber hereby expresses his gratitude to his congregation for their contribution of thirty dollars, last year, by which they made him a life member of the American Sunday School Union; and for their recent contribution of a hundred dollars, by which they have made him a *director* for life of the American Home Missionary Society. "The Lord loveth the cheerful giver."

ZEPHANIAH SWIFT.

Derby March 12th., 1834.

TEMPERANCE NOTICE.

The monthly meeting of the New-Haven County Temperance Society, for the *Western District*, will be held at Southbury on the 25th day of March inst. at 10 o'clock, A. M. J. L. TOMLINSON, *Sec.*

Derby, March, 14. 1834

The next monthly Meeting of the New-Haven Co. Temperance Society, Eastern District, will be held at North Madison, on Tuesday the 25th of March.

S. W. DUDLEY, *Sec.*

TERMS.—*To city subscribers, delivered, $2 50, in advance.—To mail subscribers, $2 in advance; $2 50, if not paid in three months. Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.*

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